3: Sahagún M-5 (1529-1590) 1951 NU7 Aztec NU7

Twenty-seventh Chapter, which telleth of the feast and the sacrifices which they made upon the days of the eighth month, which was called Uei tecuilhuitl.[1]

Eighth feast: this [was] the Great Feast of the Lords.

And before the celebration had yet begun, first all feasted. A multitude came together—the poor of Mexico. And those who tilled the fields, at dawn all drank only this [drink of] lime-leaved sage powdered and mixed with water, [which] was mixed in a canoe and sweetened with honey. And it was drunk from a vessel called *ticpanqui*. Each had a vessel for drinking, from which he drank. Each used his vessel, and some filled their vessels twice. All came and consumed [the drink]; none refrained—children, old women, small boys, small girls, everyone.

And of those who could no longer taste or put mouth and lips to it, some placed it in their [own] vessels and gourds; here they kept what remained to them. And any who came unprovided with a vessel, a plate, or a jar, just carried the maize gruel in their aprons; they carried it away in their aprons. None took [any] without leave; none returned again [to take] *atolli*.

And if any returned again [to take] *atolli* dishonestly, if once more [any] tried to approach [the canoe with *atolli*], then they set upon him with green canes; they whacked him sorely.

And thereafter, when all had drunk, all rested a while, all lay down, forming a circle together. All talked, with much murmuring and rustling, like birds twittering. And others who had saved *atolli* for themselves, later drank it; little by little, they kept giving it to their small children to drink.

And when noon came, when it was time to eat, then once more all sat spread out, in order, arranged in order, all with capes outspread. The small children were taken by the hand; they were borne upon their backs.

And when all sat about, then those girded their loins and bound their hair with reed blades who

Jnic cempoalli on chicume capitulo, ytechpa tlatoa in ilhuitl yoan in nextlaoaliztli, in quichioaia, yn ipan ic cemilhujtl ynic chicuey metztli: in mitoaia Vei tecujlhujtl. 796 X

Inic chicuetetl ilhujtl: ichoutl in uei tecujlhujtl.

Auh yn aiamo onazioa ilhujtl, achtopa tlatlaqualoa: ixquich tlacatl cenquiçaia, in motolinja in mexica, yoan in millacatzitzinti, in ioatzinco çan oc tlayoa, ichoutl in chian pinolli, mopatlaia acalco, quinecpanja. Auh ynic tlayoa caxitl, motocaiotia tiçapanquj: cecen caxitl yn ioa, in quj: cecen caxoa auh in cequjntin, ooncaxoa, cenvetzi, ontetlamj, aiac mocaoa in pipiltzitzinti, in jlamatzitzin, in oquichpiltotonti, in cioapipiltotonti, in ie ixquich tlacatl. [272] [415]

Auh in aqujn, aocmo vel qujiecoa, in aocmo qujcamaaci, in aocmo qujtenaci, motlacavia: cequjntin qujvivica in incocon cequjntin inxixical in vncan qujteca innetlacavil: auh in aca atle icõ monemachti, in atle icon, in atle icax; ça qujcuexanoa, concuexanaltia, in atolli, aiac motlapiquja, aiac matolixcuepa:

auh intlaca matolixcuepa, in oc ceppa tetlan calaqujznequj, vmpa qujvivitequj acaxoxoubquj ica, qujtlatlatzvitequj.

Auh in ie iuhquj in ontlaioac, oc achitonca nececevilo, çã vncan onoac, neoolololo, nececẽtlalilo, nenonotzalo, iuhqujn tlacaoacatimanj, iuhqujn tlatlacaoca, iuhqujn tlachachalaca: auh in oc cequjntin, in oqujmocavica atolli, qujn icẽ vel qujtoque, yiolic qujmjititoque in impilhoantzitzin.

Auh in oacic nepantla tonatiuh, in jquac tlaqualizpan, ie no ceppa vel neteteco, nevivipanolo, nececenpanalo, netetecpano, necuecuentililo: in pipiltzitzinti tematitech teaano, temamamalo. 796 X 264

Auh ino netetecoc mec mocujcujtlalpia, yoan moquaquailpia toltica: in tequjtque, in tlacuexanoque,

1. *"Fiesta grande de los Señores,"* according to Garibay (*"Relación breve,"* p. 301); *"der 'grosse Herrenfest,'"* according to Seler (*Einige Kapitel*, p. 138).

And upon the next day, all drank wine; all began the drinking. The wine which was drunk was named blue wine. All the old men, the old women, the warriors of noble lineage, they who had wives, the men of marriageable age, and the nobility, and the leaders of nobility—they drank the wine.

And the young chiefs, who were already mature, drank wine, but they drank only in secret, not disclosing themselves; they hid themselves well in the dark; they retired behind bushes, lest they be seen

And if anyone discovered them, if it were known that verily they drank wine, that indeed all had gathered and congregated together—they beat them with pine staves; they bruised their bodies sorely, and shaved their heads like servants. They dragged them, kicking them; they hurled them to the ground; they cast stones at them. Verily, they afflicted them exceedingly. Sometimes, from this, death came.

And after they had taken their pleasure [with them], they cast them hence, they threw them out of the house. Thus fear came over [the people].

And in the home of him who had ceremonially bathed [the victims], there was song; there was beating of ground drums, rattling of gourd rattles, beating of turtle shells. Only as they were [seated] on the ground was there song; only upon the floor was the ground drum beaten. Gifts and favors were given all who worked and served the guests—those who cared for the tobacco, who saw to the tobacco; and those who cared for the chocolate, who saw to the chocolate; or who saw to the water; and those who offered food—the hosts. And the honored women, who were among the [cooking] vessels—who cared for the *tamales*, or the meat; those who set forth the meat, who stood over the meat; and those who stood by the wine—the wine makers. And all the neighbors—all of them—were offered gifts.

And the third day [of Atemoztli] was called "The Mock-fight of the Chonchayotl." One [man was arrayed to] resemble, and was the likeness of, the Chonchayotl. His hair was wild and disordered, bloody and frightful.[19] And when they arrayed the Chonchayotl, then they separated [into bands]. Apart were the priests, who went, and stood, with the Chonchayotl. And [also] apart lay the young warriors.

Then, at midday, they began skirmishing, in mock battle. They struck one another with fir branches, and canes, and tough, thin reeds bound firmly, tightly,

tlatlaoano, haapeoalo: in vctli mja itoca matlalvctli, ixquich tlacatl in vevetque, in jlamatque: yoā in tlapaltequjoaque, in ie cioaoaque, in otlapaliuhcatque, yoā in tetecutin, yoan in tlapaliuhcaiaca, in quja vctli. 796 X 273

Auh in telpuchtlatoque, in ie chicaoaque, quja in vctli: iece çan quichtacayia, amo mjxmanaia, vellaiovalli qujmotoctiaia, vel moxiuhtlapachoaia, injc amo ittoaque.

Auh intla aca qujnnexxotlaz, intla machililoaque, in ca otlaoanque: in ca necentlaliloia, in ca nenonotzaloia: qujnvivitequj, ocoquxuhtica vel qujnnacatepoçaoa, yoā qujnquatexnoloxima, qujnquatetequj, qujnvivilana, qujntlicçatinemj tlalcitech qujntzotzona, qujntetentimaiavi, vel qujmellelaxitia: nemamaco injc mjctiloia. 637

Auh in oimellel onquiz, njmā in ca oalmaiavi, qujnoalchiccanaoa qujiaoac, ic mavizcli vetzia.

Auh in inchan tealtique, cujco, vevetzotzonalo, aiacacholo, aiochioalo: çan tlalpan cujco, çan tlalpan vevetl in motzotzona: tetlauhtilo, qujntlauhtia yn ixquichtin otlatequipanoque in techixquj, in qujmocujtlauja yietl, yn iiepā ca, yoan in qujmocujtlauja cacaoatl, in cacaoapan ca, anoço apan ca, yoan in techia, in techixquj: yoan in cioatzitzinti, in contitlan nemj, in tamalpan ca, in nacapan ca, in nacatlatlali, in nacatl ipā icac: yoan in vctli ipan icac, yn vctlali: yoan in ixquich tlazilacaleque, ixquich tlacatl motlauhtia. 796 X 533 [431] [272 276] [252]

Auh injc eilhujtl motenteoa chonchaiocacalioa, ce moquetzaia, ce qujxiptlaiotiaia in chonchaiotl: quatatapatic, quapaçoltic, ieço temamauhti: auh yn oquicencauhque chōchaiotl, mec moxeloa, nonqua manj, in tlamacazque inoan eoa inoan icac in chonchaiotl: auh nonqua momana in telpupuchti: 796 X

mec peoa nepantla tonatiuh, in moiaiaotla, micali, ynjc moujujtequj, acxoiamaitl, ichoatl yn oiametl, yoan acapitzactli, yoan otlapitzactli, qujcujcujtlal-

19. See Pl. 31.

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

Rats with sauce; hot maize gruel of many kinds; maize gruel with honey, with chili and honey, with yellow chili; white, thick gruel with a scattering of maize grains; sour, white maize gruel; sour, red maize gruel with fruit and chili; small, green tomatoes[20] with a maize gruel made with anonas; maize gruel made with amaranth and toasted maize; maize gruel with fish-amaranth seeds and honey; cold maize gruel; maize gruel with wrinkled chía,[21] covered with green chilis or small, hot chilis;[22] white maize gruel with chía,[23] covered with yellow chilis; maize gruel with chía, covered with squash seeds and with chili; maize gruel made of tortilla crumbs, and with ordinary and wrinkled chía, covered with small chilis.

All these foods came forth from within the house of the ruler.

And daily a man, the majordomo, set out for the ruler his food—two thousand kinds of various foods; hot tortillas, white tamales with beans forming a sea shell on top; red tamales; the main meal of roll-shaped tortillas and many [foods]: sauces with turkeys, quail, venison, rabbit, hare, rat, lobster, small fish, large fish; then all [manner of] sweet fruits.

And when the ruler had eaten, then all the food was divided. Apart, in the city, the lords ate, and all the people from surrounding lands—the ambassadors, the war messengers, the princes, the judges, the high priests, the seasoned warriors, the valiant men of war, the masters of the youths, the rulers of the youths, the keepers of the gods, the priests, the singers, [the ruler's] pages, his servants, his jugglers, and the various artisans, goldsmiths, feather workers, cutters of precious stones, setters of mosaic, sandal makers, and turquoise cutters.[24]

Then, in his house, the ruler was served his chocolate, with which he finished [his repast]—green, made of tender cacao; honeyed chocolate made with ground-up dried flowers—with green vanilla pods; bright red chocolate; orange-colored chocolate; rose-colored chocolate; black chocolate; white chocolate.[25]

toçanmolli, totonquj atolli, mjec tlamantli, nequatolli, chilnequatolli, chilcoxio, quauhnexatolli tlaxincujtl, iztac xocoatolli, chichiltic, chilxocoatolli, mjltomatl inamjc cheicoatolli, cauhatolli izqujo, mjchioaoatolli necuio, itztic atolli, chiantzotzolatolli, chilchopanj, anoço chiltecpinpanj, iztac chianatolli chilcozpanj, chianpitzaoac atolli, aiohoachpanj chillo, tlaçiocuepalatolli chiantzotzollo, ioan chianio chiltecpinpanj 565 262

in jxqujch tlamantli, y, tlaqualli icalitic, oalquiçe tlatoanj. 643

Auh in momoztlae, ice tlacatl calpixquj qujtequjlia in tlatoanj, in jtlaqual macujltzontli in nepapan tlaqualli, in totonquj tlaxcalli in jztac quatecujcujlli in chichiltic tamalli, in vej tlaqualli, tlaxcalmjmjlli: ioan cenca mjec tlamantli in jmollo in jvical in totoli, çolli, maçanacatl, tochi, çitli, tuçan, chacali, topotli, tlacamjchin, njmaɳ iee in jxqujch necutic xochiqualli. [644] 262

Auh in jquac in otlaqua tlatoanj, njman ic motexeloa, in jxqujch tlaqualli: nononqua tlaqua in altepetl ipan tlatoque, ioan in jxqujch cemanaoacatl in tlatocatitlanti, in moiautitlâque, in tlaçopipilti, in tecutlatoque, achcacauhti, tequjoaque, tiacahoan, tiachcahoan, telpuchtlatoque teupixque, tlamacazque, cujcanjme, in quexqujtlamantli, ixoloa, iiahachhoan, tetlaueuetzqujtique: ioan nepapan toltecatl, teucujtlapitzque, amanteca, tlatecque, chalchiuhtlacujloque, cacçoque, teuxinque. 264 [643] 463 565

Njman moteca in jcalitic: iecauj in jcacaoauh, xoxouhquj cacaoaçintli, quauhnecujo cacaoatl, xochiocacaoatl, xoxouhquj tlilxochio, chichiltic cacaoatl, vitztecolcacaoatl, xochipalcacaoatl, tiltic cacaoatl, itztac cacaoatl 643 264 272

20. *Ibid.*, p. 237; *miltl tomatoes*; Simeón, *op. cit.*, green; Hernández, *op. cit.*, III, p. 699: "*los nahuatlacas tomatoes, es decir, de nombre.*"
21. Sahagún, *op. cit.*, p. 364: "*Chía arregada. Salvia spp.*" Santamaría, *op. cit.*, III, p. 466: *Salvia polystachia*; Hernández, *op. cit.*, I, p. 230: *Salvia hispanica* Linn.
22. Santamaría, *op. cit.*, I, p. 496: *Capsicum microcarpum* DC.—"*En Méjico, chile indígena, como del tamaño de una pulga y muy picante.*" In Hernández, *op. cit.*, II, p. 435, it is identified as *C. frutescens* L., *var. baccatum* L.: "*del nombre de los mexicanos, a los que parece imitar en la pequeñez y en el color.*"
23. Sahagún, *op. cit.*, p. 364: "*Salvia hispánica.* L. *Salidor*"; Santamaría, *op. cit.*, I, p. 488: *Salvia chian, S. hispánica* L.
24. The Spanish text has *barbaros*, which would require *mexicanos*.
25. *Tiltic* and *itztac* are as they appear in the Codex; *chilli* and *itztac* are probably correct.

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

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264
272
415

The chocolate was served in a painted gourd vessel, with a stopper also painted with a design, and [having] a beater; or in a painted gourd, smoky [in color], from neighboring lands, with a gourd stopper, and a jar rest of ocelot skin or of cured leather. In a small net were kept the earthen jars, the strainer with which was purified the chocolate, a large, earthen jar for making the chocolate, a large painted gourd vessel in which the hands were washed, richly designed drinking vessels; [there were] large food baskets, sauce dishes, polished dishes, and wooden dishes.

injc motecaia cacaoatl, tecontlacuilolli, atzaccaiotl tlacuilolli, aquauitl aiotectli tlacuilolli, poctecomatl anaocaiotl, atzaccaiotl aiotectli, aiacalli oçelocuel, cuetlaxiaoalli, chitatli in vncan mopia tecomatl, atzetzelioaxtli, injc moiectia cacaoatl, vevei tecomatl achioalonj, vevej tlacuilolxicalli injc nematequijlo, tzohoacalli tlaioalonj, tlaqualchiquijuitl, molcaxitl, petlcaxitl, quauhcaxitl.

Twenty-seventh Chapter, in which is told how the Mexicans came to and reached the Spaniards as they followed them at the rear.

Injc omppoalli on chicume capitulo vncan mjtoa in quenjn Mexica intech acito in Españoles injc qujnteputztocaia.

726

Also this very time was when the Mexicans advanced and arrived in order that they might cut off [the Spaniards'] progress. The Mexicans went to and established themselves at the foot of a mountain called Tonan. And when dawn broke, the Spaniards[1] arrayed themselves and ate. Likewise the Mexicans delight themselves and ate and drank. They drank a mixture of *pinole* and water.[2] Some climbed to the top [of the mountain], as scouts and sentinels, to watch for when the Spaniards would depart and move on. In truth, standing guard was their very charge, their concern.

No vel iquac in onacito Mexica in qujniacatzacujlinquja: in ommotecato mexica itzintlan tepetl itoca Tona. Auh in otlatvic nec mocencaoa in Españoles tlatlaqua: no ivi mexica mocecencaoa tlatlaqua, aatli, pinolatl qujy: cequintin tlacpac tlecoque, iautlachixque, iautlapixque, quimonjaxtoque in quēmā oncozque, in quenman onolinjzque in Españoles: vel imjx intequjuh in ontlachixticate.

[262 272]

And after this, when the Spaniards[3] already proceeded and followed the road, then the scouts cried out and said: "O Mexicans, your foes are already going! Let us array ourselves! Let us arm ourselves, each one! Let us all proceed! Let us all go together! Let none remain behind!" And when they heard this, there was running; all ran hither and thither and went in pursuit.

Auh in ie iuhquj in ie olinj in ie utlatoca in Españoles: njman ie ic valtzatzi in iautlachixque: qujvalitoa. Mexicae ie iauh in amoiaouh, ticocencaoa, ticcecencaoa, ticcmolinj, ticenvi, aiac mocauhtiaz. Auh in oqujcacque nec netlalolo, tlaixqujqujça, tlatoroca.

And when the Spaniards saw them, they waited for them. They then closed ranks in order to encounter them. They studied them carefully in order to consider how to fare well against them. And after this, [the Mexicans] then ran at them; they hurled themselves at them, so that all were enclosed within [the Spaniards' ranks]. Then they were speared and lanced; indeed, then died in great numbers those of Mexico and Tlatilulco. They went to deliver themselves, cast themselves into [the Spaniards'] hands, and came upon death. But few fled from their hands and so did not die. And those who remained at a distance, who remained following from afar, did not die. And when the Spaniards had dealt death among the people, and had spent their rage, they thereupon departed. All who bore burdens went following them. No one knew of them where they

Auh in oqujnvalittaque in Españoles: qujnvalmochialtique, ic oalmomanque in qujnnamjqujzque, vel qujnnemjlia in quenjn vel qujnchivazque. Auh in ie iuhquj nec qujnxopāloa, qujncujtlaxcloa in quexqujch calitic momantiqujz, nec texixilloa, tetzotzopitzalo, vel vncan tonacamjcque in mexica in tlatilulca, çan qujmōmomacato, inmac onmotlaçato, çā conmotoqujlique in mjqujztli, ça quexquja in tematitlampa quja in amo mjc: auh in veca manca, in tevecapaviti manca amo mjcque. Auh in ontemjctique in imellel onoquja in Españoles: njmán ic vi, quinteputzvitivi in jaquichtin tlamama. Ca aocac quinmati in campa cochque in jquac: vncan in in valmocuepato, in quimonjcxicaoato, quimonteputzcaoato in Españoles.

1. *Repeated:* the title is omitted in the Nahuatl text.

2. Bustamante (*op. cit.*, II, p. 179) says that it is now a drink of ground toasted maize mixed in water with cocoa, sugar, cinnamon, and anise (*anisd* — *Illicium anisatum* L.).

3. See footnote 1 *supra*.

726 **Thirty-third Chapter, in which is told how the people of the floating gardens, those of Xochimilco and Cuitlauac, and of Itztapalapan, and still others, came to help the Mexicans.**

726 648 And once it came to pass that the people of Xochimilco, Mizquic, Colhuacan, Mexicatzinco, and Itztapalapan sent emissaries who came to confer with Quauhtemoc and still other noblemen and chieftains. They came, saying to them: "O my beloved prince, with a little we have come to give aid to the city. Perchance it may be that thus the debt is paid [you]. These are the words of the rulers who yet guard there. In truth here dwell the rulers; so have come and assembled the eagle and ocelot [warriors] in boats, in order, they say, now to drive off our foes."

And upon this, when they had said their say, when they had spoken, thereupon [Quauhtemoc] replied to them: "It is well. Ye have shown favor [to us]; ye have suffered trials and tribulations. Help the city. Let there be battle!"

415 431 272 After this, he gave them gifts; he gave them devices and shields, and they gave them each chocolate. To each one they gave a shallow gourd vessel of chocolate. Thereupon he said to them: "Onward! Let there be battle, O chieftains! For our foes already are come!" Thereafter went the emissaries there to where lived those of Cuitlauac; they escorted them there. And as they went, then grew the crying of war cries everywhere along the road. Thereafter there was fighting.

726 But these people of Xochimilco then also raised a war cry and fell upon the boats. In no wise did they help us, but only, then, robbed the people. They despoiled the beloved women and the small children, and the beloved old women. Then some they there slew; there these breathed their last. And still others they did not slay, but carefully lowered them into the boats.

And when already they were doing this, when already they were spiriting the people away, then chieftains raised an outcry. They said: "O Mexicans, what now are the fools doing? Let all pursue them!" Thereupon there were war cries. They gave them chase in boats.

Injc compoalli cemmatlactli omei capitulo vncan mjtoa in quenjn chinanpaneca in Xochmjlca, cujtlavaca, yoan in Jtztapalapaneca, yoan oc cequjntin vallaque in quinpalevinquja mexica

Auh ceppa muchiuh in iehoantin xochmjlca, cujtlaoaca mjxqujca, colhoaque, Mexicatzincatl, Jtztapalapanecatl, vallaivaque, quinonotzaco in quauhtemoctzin, yoā in oc cequjntin in tlatoque, in tlacavan: quimjlhujco. Nopiltzintzine ca achitzin ic ticpalevico in atl, in tepetl, aço velitiz ca çan ic itztlavico in intlatol in tlatoque, in oc vmpa tlapia, ca nel njcan onoque in tlatoque, ca ovallaque, ocenquijçaco in quauhtli ocelutl in acaltica: ca qujl axcā quicentlaçaz in toiaouh.

Auh in ie iuhquj in oconjtoque in intlatol; in ontlanonotzque njman ie ic quimjlhuja. Ca ie qualli, oanmotlacnelilique oanquimjhiovilique, oanquimocaviltique ma xicmopalevilican in altepetl, ma tlaiciecavi:

njman ie ic quintlauhtia, quinmaca in tlaviztli, in chimalli, yoan quinocacavatique, cecen xicalpechtli in quinmacaque cacaoatl: njmā ie ic quimjlhuja. tlacueleoatl, tla tlaiciecavi tiacaoane, ca ie vitze in toiaovan, njma ie ic vi in titlanti in vmpa onoque in cujtlavaca in quinvalhujcaque. Auh in oiaque njman ic maantimoquetz in tlacavaca in jaqujcan vtlica: njman ie ic necalioa.

Auh in iehoantin in, in Suchimjlca njman ie ic no icavaca, yoan macalhuitequj: amo ma techpalevique, çan njmā ie ic tenamoia, quinnamonque in cioatzitzinti, yoan in pipiltzitzinti, yoan in jlamatzitzin njman cequjntin vncan q'nmjctique vncan ihiod quiz. Auh in oc cequjntin amo quinmjctique, çan ivian acalco quimontemovique.

Auh in ie iuh quichioa inin ie tenacalpoloa: njman ic tzatzique in tequivaque, quitoque. Mexicae tlein ic quichioa in, tlaveliloque? ma vallatotoca: njman ie ic tlacavaca, quintoca acaltica.

11:Diaz T,H-5 (1519-1520) 1910
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dishes and food which Montezuma gave them they ate standing up with much reverence and without looking at his face. He was served on Cholula earthenware either red or black. While he was at his meal the men of his guard who were in the rooms near to that of Montezuma, never dreamed of making any noise or speaking aloud. They brought him fruit of all the different kinds that the land produced, but he ate very little of it. From time to time they brought him, in cup-shaped vessels of pure gold, a certain drink made from cacao which they said he took when he was going to visit his wives, and at the time he took no heed of it, but what I did see was that they brought over fifty great jugs of good cacao frothed up, and he drank of that, and the women served this drink to him with great reverence.

Sometimes at meal-times there were present some very ugly humpbacks, very small of stature and their bodies almost broken in half, who are their jesters, and other Indians, who must have been buffoons, who told him witty sayings, and others who sang and danced, for Montezuma was fond of pleasure and song, and to these he ordered to be given what was left of the food and the jugs of cacao. Then the same four women removed the table cloths, and with much ceremony they brought water for his hands. And Montezuma talked with those four old chieftains about things that interested him, and they took leave of him with the great reverence in which they held him, and he remained to repose.

As soon as the Great Montezuma had dined, all the men of the Guard had their meal and as many more of the other house servants, and it seems to me that they brought out over a thousand dishes of the food of which I have spoken, and then over two thousand jugs of cacao all frothed up, as they make it in Mexico, and a limitless quantity of fruit, so that with his women and female

14:Bandelier E-4 (no date)1880 NU7 Aztec NU7

armament.[140] Thus the largest bodies were assembled, furnished with weapons, and organized under their respective leaders of all grades on very short notice, awaiting the signal from the chief commander to sally forth, either by canoes across the lake,[141] or along the causeways, to the mainland. Each warrior carried mostly his own frugal provisions[142] which the women of each household had prepared; "corn-bread, meal-cakes, ground beans, "corn-meal seasoned with pepper;"[143] but special carriers also accompanied the force, loaded with a surplus of food, with robes for tents, reeds for huts and bowers, and with cooking utensils like kettles, pans, baskets; also with mats.[144] Sometimes these

[140] It also happened that an interval of twenty days (a Mexican month) elapsed between the proclamation of war and the final departure. At least, in most cases, a few days were spent in preparations, since the Mexicans had to give time to their outside allies or subjects to prepare, also. Tezozomoc (Cap. XXXVI): "The Mexicans in "the interval prepared the arms in all the quarters,—shields, swords, and made and "finished many rods ('tlatzontectli'), also slings, and pebbles to be thrown with "corda." (Id., Cap. LVII) "Within twenty days they prepared and fitted out all kinds "of arms, first in the five quarters of Mexico-Tenuchtitlan: Moyotlan, Teopan, Yztacualco, Cuepopan, and Tlatilulco, now called Santiago." In many cases, however, an instantaneous mobilization of the whole force became necessary. Mexico, in times of peace, had to be always ready for war. See, also, Tezozomoc (Cap. XXXII, pp. 49 and 50).

[141] Canoes, "acalli" (water-houses, from "atl," water, and "calli," house), were used for the traffic with the main land, but also largely for the carrying of warriors. It is well known what important part they played against the Spaniards during the siege. For the movements of the Mexicans against a hostile tribe, both on land and water, see Durán (Cap. XIV, p. 121), wherein he describes the attack upon Cuitlahuac, both by canoes and on dry land.

[142] Durán (Cap. XLVI, p. 329): "porque demas de lo que los reyes proueyan de sus "grandes trojes y graneros, cada soldado llevaua á questas su particular comida, "todo lo que podia llevar, atada á la carga el espada y la rodela, etc., etc."

[143] The women *prepared* the food, but it also occurred that the *stewards dispensed* it. Tezozomoc (Cap. XXXII, p. 49): "With this the stewards and calpixques of the tribes "gave to their quarters maize for to make biscuit, tlacactutopochtli, pinole, ground "pepper, chian, beans, and all what pertained to it, providing themselves with every-"thing necessary for certain day stated." The "tlaxcaltotopochtli" (from "tlaxcalli," corn-bread, and "totopochtli," burnt-bread) would be biscuit of maize-meal, and it is therefore called "viscocho." The pinolli, or pinole, corn-meal mixed with pepper, was an important victual. The food of the Mexicans, in general, outside of the meats (exclusively fowl and some game) and aquatic animals, consisted of maize in various forms, and of pepper, "chilli," as seasoning. Cacao furnished their main beverage, and stores of it were taken along. See, also, Durán (Cap. XLVI, p. 329): "maiz tostado "y otro molido y hecho harina, frijol molido, pan biscochado, tamales mohosos y cura-"dos al sol, grandes fardos de chile, cacao molido hecho en pellas"). They also used maize to compose a beverage called "yolatl," which possessed particularly vivifying qualities (See note of Sr. Ramirez to p. 290 of Durán), and which they dispensed even on the battlefield (Durán, Cap. XXXVII; Tezozomoc, Cap. LII).

[144] These carriers are called "tamemes," and are generally regarded as having been slaves. But they probably were outcasts from the bond of kinship, or the men of newly conquered tribes (like Tlatilulco for a time after its capture), upon whom this degrading work (*because woman-like!*) was imposed as a penalty. Slaves were not nu-

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Thirty-sixth Chapter, which telleth how a feast was held, and what the order of service was, and how there was drinking of wine.

Inic cempoalli on centelli oce capitulo: ytechpa tlatoa yn juh mocoanotzaia, yoan in juh catca tlatecpãtli, yoan in juh tlaconaia.

And as to the invited guests: already there was jostling among the guests. All took their respective places; the houses were entered. There was disorder and scattering about; there was wandering and there were disputes, rushing about like fools, hurrying, hastening, and unrest.

Auh in tlaconanotzalti, ie cuel iẽ, nequequeçalo in coame, netẽteco, calaoa, tlaixnelivi, tlaixmoioca, neixpololo, neixnanamico, tlaixtomaoa, tlãtlacivi, ycioa, netetequipacholo,

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For everything, assignments were made and work distributed. First came the tobacco servers. Tobacco was served; one was provided with tobacco; tobacco was smoked. Then the flower servers followed them. They provided and gave them flowers; they favored them with crowns and garlands of flowers; they provided them with flower crowns and garlands. They arranged before them bowls with tobacco tubes. They sat smoking, inhaling the fragrance. All smelled it. There was a pleasant and fragrant odor.

cecentlamãtli ipã neyhiuquetzalo, netetequjmaco, iacattiuh, in teyiemacac, teyiemaco, teysetilo, yietlatilo, njmã contoquilia yn tezochimacac, tezochitia, tezochimaca, conteaquia in icpaczochitl in xochicozcatl, teicpaczochitia, tezochicozcatia, teixpãmomãmana yn jiecaxitl, tlachichinalotoc, tlanecutoc, tlaneco, tlazvizztoc, tlavevelitztoc:

And thereupon went the server, and following him those who changed the courses and carried [the food] in their arms. They served the people, placed them in order, went placing the people in line, putting them all in line. Thereupon all ate. [But] first they cast on the ground [a mouthful of food].[1] Later something was reserved, put aside for their servants.[2]

auh njmã ie ic iauh in tetlamacac, qujtocativi, in tetlanamjctilique, in tlanapaloque, tetlamaca, tevipana, tepilotiuh, tecempilotiuh, njmã ie ic tlaqualo, achtopa, ontlatlatiaça, çatepã netlacavilo, ic tlaquanja ynteltlavicalhoã:

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And thereupon also went the chocolate[3] server. In just the same way he went arranging the people in order, placing them in line. He neglected no one; he was very careful with each one. He went placing for each one the stirring sticks with which the chocolate was beaten, whereby the chocolate was consumed. Chocolate was put aside for each of them — they put aside chocolate for their servants, [as well

auh njmã ie no ic iauh in teamacac, çan ie no ivi tevipantiuh, tecempilotiuh, aiac quixcaoa, vel mixpetztza, contetequilitiuh in aquavitl, ynjc moncloa cacaoatl, ic ahatlioa, teaxtlacavilo, quimatlacavjia, inteltlavicalhoã, in viconj, in tlacaoanj, in quitquinj netlacavilli,

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1. Corresponding Spanish text: "*unos que contemplavan a comer: los combidados, la comida que les ponian presente. traianan un bocado de la comida, y arrojanlo al suelo: a honrra del dios Tlalnauatl.*"

2. *Ibid.*: "*los seruidores de la comida . . . despues comida a cada uno, segun su comida [sic]: y la ponian delante, del que estaua sentado: assi orden de ofrecerles, con diuersas maneras de pan: y parandos en los ofrecimientos: otras vezes cantan, con diuersas maneras de cantado, con arte, o pausado. . . . despues comida, dauan las colores a sus criados, y tambien los comian, y ofrecianles.*"

3. *Add* la verandinian word to mean chocolate. Cf. Molina, *op. cit.* (Spanish-Nahuatl section), "*Beuer agua, vino o cacao. v. all.*"